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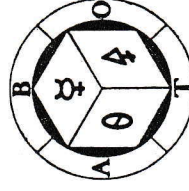
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TAROT FUNDAMENTALS

Lesson No. 39



BUILDERS OF THE ADYTUM

TAROT FUNDAMENTALS

Lesson Thirty-nine

ORGANIZATION



Key 18 symbolizes the fourth stage of spiritual unfoldment. After one has realized that the condition of bondage to appearances is but an illusion (Key 15); when, by the flash of spiritual illumination, false structures of wrong thought and action have been overthrown (Key 16); then comes a period of rest and quiet like the calm which follows a storm, and during this calm, new relations are revealed to us through meditation (Key 17). After this begins the process of organization.

As used here, "Organization" does not mean the association of human beings into groups or societies. It refers rather to the organization of the various parts of the human body into a higher type of organism than that which is spontaneously provided by the general averages of evolutionary development.

The practical application of the principles of Ageless Wisdom is aimed at this change in the human organism. Creatures in the evolutionary scale below man are incapable of self-modification. Animals and plants brought under man's influence may be considerably modified in a relatively short time, but they show a tendency to revert to the primitive types when the cultural influence of man is for any reason removed.

The "Great Art", as the alchemists called their practice, is concerned with the production of a higher, finer, more sensitive and more responsive type of human body. This is not effected by eugenic measures. It is not by selection and breeding, but by the direct action of man's will and imagination upon his own vehicle of flesh and blood that the transformation is effected.

This transformation is the outcome of the working together of universal forces. It is not merely a consequence of personal efforts. Yet the culmination of the Great Work requires the introduction of the personal factor. No man accomplishes this work until he himself sees, understands and applies the principles, laws and forces which are involved in that transformation of his own substance which alchemists called "The Operation of the Sun." Man himself is not only the operator, but also the subject, in the Great Work.

This accomplishment is made possible by the exercise of imagination, for imagination makes clear and definite our desires and aspirations. Mental images are the patterns which we pass into subconsciousness, the builder of the body and the controller of all its various functions.

If our patterns be clear and definite, and we keep them intact, then subconsciousness will build a body to correspond to them. This does not mean that we should sit still and do nothing but make vague mental images. Not by any such practice shall we transmute our bodies. What it does mean is that when our mental images are vivid, they provide us with patterns for bodily transformations, and impel us into courses of action which bring about the changes which are necessary.

For example, a lad cherishes the image of becoming a concert pianist. This image dominates his action so that he goes willingly through hours of practice which would be drudgery to an unmusical person. The practice effects the muscular structure of his hands, arms and legs. It causes many subtle changes in his centers of sight and hearing. It effects other groups of nerves and muscles. Eventually he becomes what he imaged. By action corresponding to imagination, he has built for himself the specially conditioned body characteristic of a pianist.

The same principle holds good in every other instance. A prize-fighter is dominated by his imagery, and so is a poet. Everything that human beings achieve is accomplished through some kind of bodily activity, and each type of activity is made possible by the development of a corresponding type of organic structure.

This is as true of the prophet and seer as it is of anyone else. Whatever your object in life may be, you will achieve it when you have built a physical vehicle which can transform the Life-power into the particular kinds of action corresponding to your mental imagery.

The number 18 expresses the potency of 8, working through 1. Thus it represents the Law of Suggestion symbolized by Key 8 as being applied through the directive activity of attention typified by Key 1.

You will find it to your advantage to review Lesson 2 of SEVEN STEPS in PRACTICAL OCCULTISM in connection with this study of Key 18. What that lesson has to say about subconsciousness should pass often through the conscious mind, for every review impresses upon subconsciousness itself a deeper imprint of your conscious realization of these facts. In effect, when subconsciousness knows that we understand what it can do, it works better. The most advanced adepts are not too wise to remind themselves continually of this, and they invented Tarot for just this purpose.

In reference to the organization of a finer and more responsive physical vehicle this self-direction from the level of the conscious mind applies a principle enunciated long ago by Lamarck, who wrote:

"The production of a new organ in an animal body results from the supervention of a new want continuing to make itself felt, and a new movement which this want gives birth to and encourages . . . Effort may be in a large measure unconscious and instinctive, but must be in a large measure conscious, being made with a mental purpose to produce some desirable result."

The Hebrew letter Qoph (ק) means "the back of the head". It alludes to the fact that some of the most important organs of the brain are located in the rear of the skull. This part of the head houses the posterior lobes of the cerebrum and of the cerebellum. The posterior lobe of the cerebrum contains the sight center. Thus it is actually true that we see with the backs of our heads.

Just below the posterior lobe of the cerebrum is a knot of nerve tissues called the medulla oblongata, uniting the brain to the spinal cord and its branches. Thus the medulla is the connecting link between the higher centers of sensation, thought and action, located in the head, and the subordinate centers located in the body. The medulla itself is indeed a knot, presenting many intricate problems to anatomists and physiologists. Some of these problems are unlikely to be solved by those who depend on ordinary methods of investigation.

Unsatisfactory as ordinary study of the nervous system must be, since tissues examined under a microscope are taken from dead bodies, it has been found that the medulla governs respiration, that it regulates the heart, and that it contains the principle center which controls the circulation of the blood throughout the body. Besides these, it has other functions of basic importance to the maintenance of the organism. Thus the knot of nerve cells at the back of the head is really what keeps us alive, for its functions are carried on without interruption even while we are asleep.

Sleep, therefore, is assigned in Qabalah to the letter Qoph, because what consciousness remains active in personality during sleep has its most important centers in the back of the head. Sleep, moreover, is the period of rest and recuperation during which the waste caused by the day's activity is eliminated and new materials are woven into the bodily structure.

While we sleep, the plans and thoughts we have been concerned with during the day are ripened and brought to maturity. Thus it is proverbial that night brings counsel. Many a problem has been solved subconsciously during the night. Our mental processes continue at subconscious levels, even while the cells of the upper brain rest.

It is during sleep that our aspirations and efforts are built into organic structure. What we have thought and done during the day goes on influencing the body while we sleep. This is why it is advantageous to review each day's doings before falling asleep. We see where we have fallen short, and we determine vigorously to do better the next time we find ourselves in a similar situation. We intensify the effect of all our well-doing by this mental repetition of our original thoughts and actions. Then, before composing ourselves for slumber, we once

more bring before us as clearly as we can the image of that which is our highest and truest desire. By this means we actually build our aspirations into our flesh and blood, thus impressing our dominant desire on every cell.

COLORING INSTRUCTIONS

KEY 18. THE MOON

Yellow:	Moon and rays; path. Yods same as in Key 16.
Green:	Grass in foreground. Note that this does not reach the towers.
Blue:	Background, pool.
Gray:	Towers, wolf, stones around pool.
Violet:	Crayfish, mountains. (Dilute for mountains).
Brown:	Dog, plains between grass and mountains.
White:	Tower windows, highlights on pool, wolf's fang.